

Protestants

RESOLUTION:

Shewing his

REASONS

Why he will not be a

P A P I S T:

Digested into so plain a Method, of
Question and answer, that an
ordinar Capacity may be able to
defend the *Protestant Religion* a-
gainst the most cunning *Jesuit*, or
Pepish Priest.

Useful for these Times:

— *Be ready to render a reason of the
hope that is in you, &c. 1 Pet. 3. 15.*

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A
PROTESTANTS
RESOLUTION, &c.

Question.

How many Religions are there in the World?

Ans. Principally four.

Qu. which are they?

An. Pagan,
Jewish,
Mahometan,
Christian.

Qu. Of which of these Religions are you?

A. Of the Christian Religion.

Q. How many Parties lay claim to the Christian Religion?

A. Two principally.

Q. which be they, and how are they called?

A. The Papists and the Protestants.

Q. Of which of these parties are you?

A. Of the Protestants.

Q. wha

Q. what understand you by a Protestant ?

A. One who takes part with those who formerly protested against the Errors and Corruptions of the Church of Rome.

Q. what are those Errors ?

A. They are very many : I am ready to give an account of some of their principal ones.

Q. what is the first Error ?

A. In that they forbid the Bible to be read in the vulgar Tongue.

Q. what is your opinion in this thing concerning the Scriptures ?

A. The Scriptures were written for the use of the common people, and therefore should be translated into known Tongues.

Q. To what end ?

A. That they may be heard, read, and understood of all.

Q. How prove you that ?

A. Because the Lord frequently commands the Reading of the Scriptures by the people, and solemnly charges the Reading of them to the people.

Q. Where is the Command ?

A 2

A. Deut.

A. *Dent. 31. 11. Thou shalt read this Law before all Israel in their hearing. John 5. 39. Search the Scriptures, for in them ye think ye have eternal life. Act. 15. 21. Moses hath in every city them that preach him, being read in the Synagogue every Sabbath day. Eph. 3. 4. Whereby when ye Read, ye may understand my knowledge in the mystery of Christ. Col. 4. 16. When this Epistle is read among you, cause that it be Read also in the Church of the Laodiceans, and that ye also read the Epistle from Laodicea. 1 Thessal. 5. 27. I charge you by the Lord, that this Epistle be read unto all the holy brethren. Rev. 1. 3. Blessed is he that readeth and they that hear the words of this prophesie.*

Q. *What is a second Error of the Papists?*

A. *Their receiving unwritten Traditions, with equal respect and reverence, as we receive the Holy Scriptures.*

Q. *Wherein lyeth the evil of this opinion?*

A. *In this, namely, In making Traditions of men equal in Dignity and*

and Authority with the exprefs Revelation of God.

Q. What is your opinion in this matter ?

A. That the Scriptures in themselves are a full, sufficient, and perfect rule.

Q. How prove you that ?

A. Because it containeth all things that are necessary for men to believe, and to do in order to eternal life, Isa. 8. 20. *To the law, and to the testimony ; if they speak not according to that word it is because there is no light in them.* John 20. 31. *These are written, that ye may believe, that Jesus is the Christ the Son of God, and that believing, ye might have life through his Name.* Gal. 1. 8. *Though we or an Angel from Heaven preach any other Gospel, then that which we have preached unto you, let him be accursed,* Eph. 2. 20. *Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone.* 2 Tim. 3. 16. 17. *From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation*
A 3
through

through Faith, which is in Christ Jesus. That the Man of God may be perfect, thorowly (*marg. perfect.*) unto all good works.

Q. what is a third Error of the Papists?

A. That we are to believe the Scriptures upon the sole Authority of the Church.

Q. wherein lyes the evil of this opinion?

A. It lyeth in this, namely, that men being lyable to mistakes, may lead me into Error; so that I can never be sure, that what I take as my rule, is indeed that right one of Gods prescribing: therefore the testimony of the Church cannot be the only or chief reason of our believing the Scripture to be the Word of God, Eph. 2. 20. Built up on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone. 1 Thess. 2. 13. For this cause thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God

God, which effectually worketh also in you that believe.

Q. What then is the chief reason of our belief of the Scriptures?

A. The testimony of the Spirit of God, in the Word it self, witnessing it to be of God, *Psal. 119. 105.* Thy Word is a lamp unto my feet, and a light unto my path, *Prov. 6. 23.* The Commandment is a lamp, and the law is light. *Heb. 4. 12.* The Word of God is quick, and powerfull, and sharper than any two edged sword; piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart. *2 Pet. 1. 19.* We have also a more sure word of Prophecie wherunto you do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn; and the Day-star arise in your hearts.

Q. What is a fourth Error of the Papists?

A. In asserting the infallibility of their Pope, and Church, and that every man must submit his Faith and Conscience to them. *Q. Do*

Q. Do the Papists any where assert this?

A. Yes: and Ballarmine in particular layeth down this position. That if the Pope command the practice of vice, and forbid vertuous actions, the Church is bound to believe vices to be good, and vertues to be bad, Bell. de. Pontif. Rom. lib. 15. cap. 5.

Q. What is the Protestant belief in this matter?

A. That there is no humane Supreme Infallible Judge in the Church of God, to whom all Christians are obliged to submit their faith and conscience, in all matters of Religion.

Q. How prove you that?

A. From three Reasons.

1. Because it is a greater Authority than the Apostles did ever claim. 2 Cor. 11. 24. *Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.*

2. Because it is contrary to Christs command, concerning tryal of Doctrine, 1 Pet. 3. 15. *Be ready al-ways*

wayes to give an answer to every man that asketh you a reason of the hope that is in you. 1. John 4. 1. Believe not every spirit, but try the spirits whether they are of God.

3. Because as to matter of fact, guides and teachers have caused the people to sin in following them, *Exod. 32. 5. 31. When Aaron saw it, he built an Altar before it, and Aaron made a Proclamation, and said, to morrow is a Feast to the Lord, v. 31. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of Gold, II. 3. 12. Oh, my people, they which lead thee, cause thee to err, and destroy the way of thy paths, Mar. 23. 3. Do not ye after their works, for they say and do not.*

Q what is the fifth Error of the Papists?

A. That the Pope is Universal Head of the Church.

Q. what is the Protestants belief in this matter?

A. We deny that there is any such visible Head, therefore the Pope cannot be so.

A 5

Q. How

Q. How prove you that ?

A. Because neither our Creed nor the sacred Scriptures hath revealed any such thing to us.

Q. whom then do the Protestants affirm to be universal Head of the Church ?

A. Jesus Christ and him only.

Q. How prove you that ?

A. Because the Scriptures reveal it, Psal. 2. 6. I have set my King upon my holy hill of Sion. Eph. 1. 20. And have put all things under his feet, and gave him to be the head over all things to the Church.

Q. what is a sixth Error of the Papists ?

A. That Kings and Emperors; with their respective subjects, are at the Popes disposal of general; and particularly that the Persons and estates of the Clergy are not under the power of the Civil Magistrat.

Q. what is the Protestants belief ?

A. 1. That Kings and Emperors are not properly Subjects to the Pope, nor hath the Pope any power to absolve any of their Subjects from their Allegiance.

2. That

2. That even the Clergy are subject to secular Princes, and their bodies and estates under their government.

Q. How prove you that ?

A. Because they are in the number of those on whom the Scripture chargeth subjection, Rom. 13. 1. Let every soul be subject to the higher powers. Tit. 3. 1. Put them in mind to be subject to principalities and powers, to obey magistrates. 1 Pet. 2: 13. 14. 15. Submit yourselves to every ordinance of man for the Lords sake, whether it be to the King as supream, or unto Governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well: For so is the will of God, that with well doing ye may put to silence the Ignorance of foolish men.

Q. What is the seventh Error of the Papiſts ?

A. That the Pope of Rome is next under Christ.

Q. What say the Protestants ?

A. That he is Antichrist, because none have more the Marks of Antichrist than he.

Q. How

Q. How prove you that?

A. Because no Antichrist can do worse things then he, 2 *Thef.* 2. 3, 9, 10. That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of Perdition, who opposeth and exalteth himself above all that is called God, or is worshipped; so that he, as God sitteth in the Temple of God, shewing himself that he is God. *v.* 9. Even him whose coming is after the working of Satan with all power, and signs and lying wonders. *v.* 10. And with all deceivableness of unrighteousness in them that perish, *Rev.* 13. throughout.

Q. What is an eight Error of the Papists?

A. That the Protestants are Hereticks for seperating from them.

Q. What say the Protestants to this?

A. They say, that it being granted, that the Protestants did seperate from the Church of Rome yet that they did it upon just grounds.

Q. How do you prove that?

A. Because they did it for the sake of Christ and the purity of Religion.

igion for which reason they are
 commanded so to do, 2 Cor. 6. 15,
 16, 17, 18. *What concord hath Christ
 with Belial? or what part hath he
 that believeth with an Infidel? what
 agreement hath the Temple of God with
 Idols? ye are the Temple of the living
 God. wherefore Come out from among
 them and be ye seperate, saith the Lord,
 and touch not the unclean thing, and
 I will receive you, and will be a Fa-
 ther unto you, and ye shall be my sons
 and daughters saith the Lord Almighty.*

*Q. What was there in the Romish
 Religion that occasioned their separati-
 on.*

A. In that it was a

Superstitious

Idolatrous

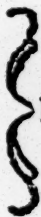
Damnabie

Bloody

Traiterous

Blind

Blasphemous



Religion.

*Q. But what do you say their se-
 paration being granted? Do they not
 grant their separation?*

*A. They need not; for the Church
 of*

of Rome, more properly seperated from them, than they from the Church of Rome, in thar they broke off from the foundation of the Apostles Doctrine, which the Protestants retain still holding the head the Papists having separated them from their company, and cast them out for the son of Mans sake, Luke 6.22.

Q. what is a ninth Error of the Papists?

A. That the Church of Rome is the only true Church.

Q. what say the Protestants to this?

A. We deny it.

Q. why?

A. Because the Roman Church agreeth not with the definition of a true Church.

Q. what is the true Church?

A. The true Church is an Universal Congregation, or fellowship of Gods faithfull Elect people built up on the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone.

Q. what are the marks of a true Church?

A. Such as these: Pure and sound Doctrine

Doctrine preached, the Sacraments administred according to Christs institution, the right use of Ecclesiastical Discipline : *John* 10. 4. The Sheep follow him, for they know his voice, *Eph.* 5. 26. He might sanctifie, and cleanse it with the washing of water by the Word.

Q. What is the tenth Error of the Papists ?

A. Their praying to Saints and Angels.

Q. What is the Protestants opinion in this matter ?

A. That praying to Saints and Angels, is a dangerous corrupting of Holy Worship, and abominable in the sight of God.

Q. How prove you that ?

A. 1. It is absurd and ridiculous.

1. They being not capable to hear our Prayers : *Abraham is ignorant of us, Isa.* 63: 16.

2. In that they cannot be sure they are all real Saints to whom they pray : nay, we know the Pope hath canonized many wicked men.

2: It hath no warrand from the Word

Word of God, but forbidden, *Mat.*
4. 10. Him only shalt thou serve.

3. It is idolatrous.

4. It is injurious to the Medi-
atory-office of Christ, *1 Tim.* 2. 5.
There is one God, and one Mediator
between God and Man, the Man
Christ Jesus, *1 John* 2. 1. If any man
sin, we have an Advocate with the
Father, Jesus Christ the righteous.

5. Angels refuse it: *Rev.* 22. 9.
See thou do it not, for I am thy
fellow servant.

Q. *What is the eleventh Error of
the Papists?*

A. Their Doctrine of Purgatory.

Q. *What do you understand by
Purgatory?*

A. A place wherein Saints are
purged after this life, that were not
fully purged here: to the intent
they may enter purer into Heaven.
Bellarmin. de purgat. lib. 2. Cap. 6.

Q. *What is the Protestants belief
concerning Purgatory?*

A. That as there is no such place
so the belief of it is dangerous and
groundless.

Q. *How prove you that there is no
such place?*

From

A From Rev. 13. 14. Blessed are the dead, for they rest from their labours, from henceforth that die in the Lord.

Q. Why is it dangerous and groundless?

A. 1. Because there is no ground for it in Scripture.

2. Because they that belong to God can be no where afflicted, but he is afflicted with them, *Isaiah* 63.

3. In all their afflictions, he was afflicted.

4. Because it denyes the fulness of Christ's satisfaction.

5. Because hereby the horrid nature of sin is lessened.

6. Because the Saints confidence and comfort is hereby impaired: the desire that St. Paul hath to be dissolved, is, that he may be with Christ.

Q. What is a twelfth Error of the Papists?

A. That some sins are venial.

Q. What is the Protestants belief in this point?

A. That no sin is in its own nature venial, but every sin is deadly, and deserves

deserves eternal damnation, *Deut.* 27. 26. Cursed is every one that continueth not in all things, written in this law to do them. *Ezek.* 18. The Soul that sinneth, it shall die. *Rom.* 6. 23. The wages of sin is death. *Jam.* 2. 10. Whosoever shall keep the whole law, and offend in one point, is guilty of all.

Q. What is a thirteenth Error of the Papists?

A. Their Doctrine of Merit.

Q. What is the Protestants opinion of this thing?

A. That the reward of good works is not deserved by them that receive it.

Q. How prove you that?

A. 1. Because good works are rewarded meerly out of mercy and grace, Psalm 62: 12. Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work. Rom. 11. 6. If by grace, then it is no more of works, otherwise grace is no more grace: but if it be of works, then it is no more grace, otherwise work is no more work, Tit. 3. 5. Not by works of righte

righteousness which we have done, but according to his Mercy he saved us. *1 Pet. 1. 13.* Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

2. Because eternal life is the Gift of God. *Luke 12. 32.* It is your Fathers good pleasure to give you the Kingdom. *Rom. 6. 23.* The gift of God is eternal life.

3. Because Believers owe all to God, therefore can merit nothing from him, *Luke 17. 10.* When you have done all that you can, say that ye are unprofitable servants: we have done that which was our duty to do. *1 Cor. 4. 7.* What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? *1 Cor. 6. 19.* Ye are not your own. *Phil. 2. 13.* It is God that worketh in you both to will and to do of his good pleasure.

Q. what is the fourteenth Error of the Papists?

A. Their works of Supererogation.

Q. what say the Protestants to this?

A. That

A. That they who in their obedience attain the greatest degree, of fall short of much which in duty they are bound to do, much less can they do more, or have any Oyl to spare wherewith to help others. *Mat.* 25 9. The wise answered, Not so, lest there be not enough for us and you.

Q. What is every man bound to do?

A. To full conformity in the whole man to the righteous law of God.

Q. Is not this to be under the Law, and not under grace?

A. Believers are not under the law as a Covenant of Works. But as by a rule of life. *Mat.* 17. Think not that I am come to destroy the Law, or the Prophets : I am not come to destroy, but to fulfill. *Rom.* 7. 21, 22. The law is holy, just, and good : *v.* 22. I delight in the Law of God as it represseth the inward man.

Q. May not Saints do more good than they have need of for themselves?

A. No, when you have done all that is commanded, say you are unprofitable Servants, *Luke* 7. 10.

Q. What is a fifteenth Error of the Papists?

A. Their

A. Their corrupting the Doctrine of Justification.

Q. wherein do they corrupt it ?

A. They tell us we must be justified by our own righteousness, and that a perfect righteousness within us.

Q. what mean they by a perfect righteousness within ?

A. Any degree of charity is their righteousness in perfection.

Q. what is the Protestants Doctrine concerning Justification ?

A. That Believers are justified freely by the Grace of God, whereby he accepteth them as righteous only for the righteousness of Christ Imputed to them.

Q. How prove you that ?

A. By these Scriptures, *Rom. 3. 24.* Being justified freely by His grace through the redemption that is in Jesus Christ. *Chap. 5. 8, 9.* God commendeth his love towards us, in that while we were yet sinners, Christ died for us : much more then now being justified by his blood, we shall be saved from wrath through him. *Chap. 10. 3.* They being ignorant of Gods

Gods righteousness, and going about
to establish their own righteousness
have not submitted themselves unto
the righteousness of God. *Eph. i. 6*
7. to the praise of the glory of his
grace, wherein he hath made us ac-
cepted in the beloved: In whom
we have redemption through his
blood, the forgiveness of sins ac-
cording to the riches of his grace.

*Q. what is a sixteenth Error of the
Papists?*

A. Their worshipping of Images

Q. what is the Protestants belief?

*A. That it is not lawfull to make
Images of God, nor to direct our
worship to an Image, or by the help
of an Image, or to give religious
worship to any creature, Mat. 4. 10
Thou shalt worship the Lord thy
God, and him only shalt thou serve
Rev. 19: 10. See thou do it not I am
thy fellow servant, and of thy brethren.*

*Q. what is the seventeenth Error
the Papists?*

*A. Their preaching and praying
in an unknown tongue.*

Q. what saith the Protestants?

A. That

A. That publick prayer is not to be made in an unknown tongue, but in such a language as is understood by the common people.

Q. *What mean you by prayer?*

A. Confession of sin, Petition for grace, Intercession for others, and giving of thanks,

Q. *Why must we not pray in an unknown tongue?*

A. Because it cannot be to edification 1 Cor. 14. 26. Let all things be done to edifying ver. 15. How shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks; seeing he understandeth not what thou sayes?

Q. *Why may we not preach in an unknown tongue?*

A. 1. For the same reason, viz. because it is not to edification, and so plainly against the word of God, 1 Cor. 14. at the beginning.

2. Because it is against the custome of the Primitive Church, to have publick Prayer, or Preaching, or Administration of the Sacraments in a tongue not understood by the people.

3. Because

3. Because the Original Tongues are not known to all the people who have right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them.

Q. What is an eighteenth Error of the Papists?

A. Their Doctrine of Indulgence

Q. What do the Papists mean by their Indulgence?

A. An absolution from the guilt of punishment, by the satisfaction which are contained in the Church's treasury.

Q. What is the Protestants bill in this matter?

A. That Papal Indulgences are the worst of cheats, and abominable injuries to Christ and Christians.

Q. How prove you that?

A. 1. Because there is no pardon of sin, but by the mercy of God through the blood of Christ, Rom. 5.1. Being justified by faith, we have peace with God through our Lord Jesus Christ, Eph. 1.7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

3. Be

2. Because there is no such thing in the Scripture, that the merits of one Saint should be able to make satisfaction for the sins of another.

3. It is most injurious to Christ who proceeded not any merits of Saints to be added to his satisfaction: For by one offering he hath perfected for ever them that be sanctified, *Heb. 10. 14.*

Q What is a nineteenth Error of the Papists?

A. Their forbidding Priests to marry.

Q What do they speak of Marriage it self?

A. They do not forbid all Marriage, but speak disgracefully & contemptuously of it

Q What say the Protestants in this matter?

A. That the Popish Doctrine forbidding to Marry, is devilish and wicked doctrine.

Q. How prove you that?

Ans. 1. Because it is that which God not only alloweth but in some cases commandeth, making no exception of the Clergy from others, *Mat. 19. 11.* All men cannot receive this saying, save they to whom it is given, *1 Cor. 7. 2.* To avoid fornication let every man have his down wife. *Chap. 9. 5.* Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? *1 Tim. 2. 2.* A Bishop must be blameless, the husband of one wife, *Tit. 1. 6.* If any be blameless, the husband of one wife, having faithful children. *Heb. 12. 4.* Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

2. Because it leads to much wickedness

and villany, as Fornication, Adultery, Incest, Sodomy, Murder, &c.

3. Because this Doctrine is a badge of Antichrist, 1 Tim. 4. 1, 3. The Spirit speaketh expressly, that in the latter time some shall depart from the faith; giving heed to seducing spirits, and doctrines of Devils, ver. 3. Forbidding to marry.

Q. What is the twentieth Error of the Papists?

A. Denying the Doctrine of Assurance

Q. What sayes the Papists of it?

A. That a Believers assurance of the pardon of his sin, is a vain and ungodly confidence.

Q. What is the Protestants belief in this matter?

A. That it is not only our priviledge that we may, but our duty to labour after assurance that our sins are pardoned, 1 Pet. 1. 10. Give diligence to make your calling and election sure: for if ye do these things ye shall never fall.

Q. How doth it appear to be our duty?

A. 1. From the nature, use, and end of the holy Scriptures, which are a good foundation of assurance, Rom. 15. 4. whatsoever things were written aforetime, were written for our learning, that we through patience, and comfort of the Scriptures might have hope.

2. From the nature of Conscience, and its power, 1 John 3. 19, 20, 21. Hereby we know that we are of the Truth, and shall assure our hearts before him: For if our heart condemn us, God is greater than our heart, and knoweth all things: If our heart

heart condemn us not, then have we confidence towards God.

3. Because it hath been attained by others, as *Job, David, Paul, &c.*

4. Because God hath appointed Ordinances, that Believers may have assurance,

Q. What is an One and Twentieth Error of the Papists?

A. Their doctrine of seven Sacraments.

Q. What is a Sacrament?

A. A Sacrament is an Ordinance of Christ, consisting of visible signs, representing, sealing, and applying Christ, & the benefits of the new Covenant to believers.

Q. How many Sacraments are there in the New Testament?

A. Only two, viz. Baptism and the Lords Supper.

Q. Which be those other five, which the Papists have added?

A. 1. Confirmation. 2. Extream unction. 3. Matrimony. 4. Holy Order. 5. Penance.

Q. Why may not those five be Sacramental as well as the other two?

A. 1. Because there are not sufficient parts in any of them to make a Sacrament, Prov. 30.6. Add thou not unto his words, lest he reprove thee, and thou be found a lyar.

2. Because there are no parts of Sacrament in any of these, but what is included in Baptism and the Lords Supper.

Q. What is a two and twentieth Error of the Papists?

A. Their doctrine of Transubstantiation.

Q. What do they understand by Transubstantiation?

A. That by the Consecration of the Bread and Wine, there is made a Conversion of the whole substance of the Bread into the Substance of the Body of Christ, and of the Wine into the Substance of the Blood of Christ.

Q. What Scripture do they alledge for this?

A. Iohn 6. 51, 53, 54, 55, 56.

Q. What say the Protestants to this assertion?

A. 1. That Christ blessed Bread and Wine, therefore did not destroy them.

2. That its Bread and Wine in the Sacrament, which Christ hath commanded his Ministers to administer, and his people to receive.

3. That the Apostle himself doth no less then three times call it Bread & Wine after consecration, 1 Cor. 11. 26, 27, 28.

Q. What other reasons do the Protestants give against Transubstantiation?

A. 1. It takes away the great evidence of the first witnesses of Christianity, 1 Ioh.

1. That which we have heard, which we have seen with our eyes, which we have looked upon, &c.

2. It makes void the whole institution, 1 Cor. 11. 23, 24. I have received of the Lord, that which also I delivered unto you, that the Lord Iesus the same night in which he was betrayed, took Bread; and when he had given thanks, he brake it, & said, Take, eat, this is my body which is broken for you; do this in remembrance of me,

3. It will not allow men the priviledge of beasts, to judge by their senses, as seeing, smelling, tasting, &c.

Q. VVhat is a 23d. Error of the Papists ?

A. Their denying the use of the Cup to the people in the Sacrament.

Q. VVhat is the Protestants belief in this matter ?

A. That every Communicant hath an undenyab'e right to the blessed *cup* in the Lords Supper.

Q. How prove you that ?

A. 1. From the institution of this Sacrament, and our Saviours command annexed thereunto, *Matth. 26. 27.* He took the *Cup* and gave thanks, and gave it to them, saying, *drink ye all of it.*

2. From the example and appointment of the Apostles, *Mark 14. 23.* And they all drank of it.

3. Because, without the Cup, a man cannot answer the end of this Sacrament: As oft as ye eat of this Bread, and drink of this Cup, ye do shew forth the Lords Death till he come, *1 Cor. 11. 26.*

4. Because the same right we have to Christs blood, we have to the Cup, *Mat. 26. 27, 28.* He took the Cup, and gave thanks, and gave it to them, saying, *drink ye all of it:* For this is my *Blood* of the New Testament which is shed for many, for the remission of sins, *Luke 32. 20.* This *Cup* is the New Testament in my Bloud which is shed for you. *1 Cor. 10. 16.* The *Cup* of blessing which we bless, is it not the communion of the blood of Christ?

Q. VVhat is the twenty fourth Error of the Papists ?

B 3

A. Their

A. Their Doctrine of the Mass.

Q. What do they understand by the Mass?

A. That which the Protestants (according to the Scripture) call the Lords Supper, Papists call the Mass, whereby the Sacrament is made a Sacrifice, and offering up to God, *Bellar. lib. 1. de missa. cap. 1.*

Q. What say the Protestants of the Mass?

Ans. That it is a vain and idolatrous thing as used by them.

Q. Why vain?

A. Because by Christs Sacrifice God is sufficiently satisfied, and the Repenting sinner fully secured, *Heb. 10. 12.* This Man after he had offered one sacrifice for sin, for ever, sat down on the right hand of God

Q. Why Idolatrous?

A. Because they make it a meer Idol, and not only worshipping it as God, but trusting therein for Salvation, as in Christ himself.

Q. How prove ye that the Mass is not the very same sacrifice with that of Christ crucified on the Cross?

A. 1. God appointed Christ for a sacrifice, but never the Mass.

2. The Mass is not of the same sort or kind with that of Christ crucified.

Q. Wherein lyeth the difference?

A. 1. It was the Sacrifice of the very body born of a Virgin, but the Mass of a piece of bread.

2. There was shedding of blood, but the Mass is an unbloody Sacrifice.

3. It had the due proportion of a man, but the Mass is a Wafer.

Q. Are there no more Errors of the Papists?

A. Yes,

A. Yes, many: but these are sufficient to make the Protestant abhor their Church and Doctrine.

Q. Where was the Protestant Religion before Luther?

A. In the Bible Doctrinally, and in its fruits in the hearts and lives of all good men.

Q. Where were the Disciples first called Christians?

A. At Antioch the Disciples were first called Christians, Acts 11. 26.

Q. Then the name of Christian had not its rise from Rome?

Ans. No.

Q. What doth the name Christian put us in mind of?

A. It putteth us in mind of what Christ hath done for us, and the many benefits we obtain from his Life, Death, Resurrection, and Intercession.

Q. What more?

A. It is a remembrance unto us what we should do for Christ, in gratitude of what he hath done for us.

Q. Do not the Papists Priests, Jesuits, and others, that die for Treason and Murthers, die like Christians?

A. No: True Christians at their death will give glory to God.

Q. Do not they give glory to God?

A. No: if they did, they would confess their just deserts that brings them to that punishment.

Q. Why do not they confess their Treasons, Murthers, &c. when they come to die for them?

A. Because

A. Because their Church forbids them to confess to Protestants, which they call *Hereticks*.

Q. *How doth that appear?*

A. In that they receive their Absolution upon condition that they die concealing the Crime for which they die.

Q. *Upon what principle do they proceed in this?*

A. Upon this principle, namely, That no man owes his enemy Truth.

Q. *Why so?*

A. Because then he owes him what may be a mean for his preservation.

Q. *What use do they make of this Principle?*

A. That the Protestants being Adversaries to the Church of *Rome*, her Sons owe them nothing but ruine and destruction; and the vilest of means they can use for that end, are meritorious and glorious.

I Have not inserted the Quotations under the five last Questions, in regard the Authors are so numerous; if the Papists shall deny it, let the Reader peruse what the Protestant Authors have quoted out of the *Romanists* own Books, and he will find that they do not only make this kind of Perjury *blameless*, but necessary: breach of Oaths is no less with them than a virtue, or a necessary duty in many cases; especially when any thing of moment is to be opposed, which is against the Laws of the *Roman Church*; against that particularly of the General Council of *Lateran*; under Pope *Innocent the Third*, which forbids all favour to be shewed to *Hereticks*,
under

under the severest penalties and decrees: That favourers of Hereticks are under Excommunication, if they will not break their Oaths made in favour of Hereticks, and that by the Sacred Decree of their Church, he must be foresworn, if he will not be Excommunicated, and thereby exposed to the violence of every hand (as Sir *Edmonbery Godfrey* was) yea one that hath taken the Oaths of Alleadgiance and Supremacy, according to their Doctrine, sin mortally, and puts himself into the state of damnation; not if he takes these Oaths, (for that their Priests may dispense with) but it keeps them. So Pope *Martin* the fifth, declared in writing to *Alexander Duke of Lithuania*, Know (sayes he) that thou sinnest mortally, if thou keep thy Oaths with Hereticks, *Apud Cochleam l. 5. Hist. Hussitarium.*

Hereby it appears that no Papists can possibly give any security which may be trusted, that the Protestants shall enjoy any thing which is in their power to deprive them of; for the greatest securities that can be given in this case, are engagements of Faith and Truth; God being invocated for confirmation in solemn Oaths, but their Religion hath laid such strong bonds upon them, to break all bonds that may favour the Protestants, that it leaves no hopes of Salvation to them who will not at their death take it upon their Salvation, the greatest untruth, if the Catholick Cause may be holpen by it; for another General Council, that of *Constance*, hath determined, that no Faith is to be kept with

with Hereticks, in the 19th Session of the Assembly : that no safe Conduct given to Emperour, King, or Secular Prince to Hereticks, or any defamed for Hereticks, though with a design to reduce them, but what engagements soever they have obliged themselves, shall hinder those Hereticks from being destroyed, though they come to the place of Iudgement, relying upon such security ; as in *John Huss's* case by Pope *John* the 22. Hereby Protestants may understand what reason they have to trust to nothing amongst Papists, but what will keep them out of their power, seeing the principles of that Religion (not private mens opinions, but the determination of Councils) bind them to observe no Faith, or Truth, or common honesty with those whom they account Hereticks ; not when life is concerned, rather then a Protestant shall be safe in any of his concerns where they can reach them : It is the virtue, a duty in their Religion, to stand asunder all security (by which the World hath hitherto been preserved) to ruin the Heretick.

They who would see more of this at large may read the *Iesuits Morals, the Practise of Divinity of the Papists, and Mystery of Jesuitism*, besides the late instances which they have given at their deaths, who have been executed for Treason and Murders denying the things for which they suffered though proved upon them as clear as the Sun at Noon-day ; occasioned by the awe their Priests have upon them ; being so far led away with them, that the obedience of

the dying Profelyte is prevalent, even above his considerations for a future estate. This will be more apparent, if we consider, that hundreds of *Irish* Papists are executed in the Kingdom of *Ireland*, every year for Murthers, Thefts, &c & though taken in the very fact, yet when they come to dy, usually take it upon their deaths, & as they must appear before the great Judge that knows all things, that they are as innocent from the fact for which they die as the child unborn. For they having discharged their Consciences, by confessing to the Priest, & received his absolution it would bring an *odium* on their Religion, & would be a strengthening the hands of the Protestants, if the Priests should suffer it. Whereas on the other side, could they perswade the simple people to believe they died innocent, they hope it may lay a stain upon that Religion which they call so often by the name of *Heresie*. And though those Priests have alwayes that regard to their Church, as to impose upon the Prisoner, not to let the world know he died a *Roman Catholick*; yet he hath also much care of the Man, that he must not desire the Prayers of any but Papists.

These things being so usual among them, any considerate man will easily judge without breach of Charity, upon what ground such men are seduced to commit a sin, and then out-face the truth of the matter of the fact, even in the face of Death.

Because the Papists shall not say, the charge I give their Religion under the Eighth Error is groundless, I shall instance in particular; And,

1. *I say 'tis a superstitious Religion.*

It were innumerable to account the many vain Fopperies in their Devotions, which they place Religion in; as the Tooth of *Christopher*; the Hair of *St. Peters Bear*; the *Skirt* that came off the back of the *Virgin Mary*; & the Dust and Vermine which they keep of some Saints. *Valla* a great person of learning & eminency among the *Catholics* saith, *There are ten thousand such things in Rome, if the Host fall to the ground, it must be licked up, the ground is to be scraped, the scrapings reduced to ashes, is to have place among their Reliques* Add to this their holy-water, their Salt. their Spittle, their holy-Oyl, their Beads, Whippings, Fish daubed with Pilgrimages, Nunneries, Crossing themselves, Baptizing of Bells, Fonts, &c. of which that the great *Erasmus* in his *Annotation* is approved by Pope *Leo* the 10. saith, *Their whole Religion is almost brought to their superstitious treatment of Reliques, through the covetousness of the Priests, and the hypocrisy of Monks, fed by the foolishness of the people*

2. *'Tis an Idolatrous Religion.*

In Invoking Saints, adoring the Host, worshipping Images: their worshipping Reliques, giving Religious Worship to such things as they do but fancy to be Reliques & not only when they are whole & sound when they are corrupted, and reduced to dust, or nothing else left of them but the Vermine bred in them: *Henricus*, one of the School Doctors concludes, *That the Reliques in the form of dust and ashes, may be adored, but not under the form of Vermine, and gives some reason for it: But*

their great Vasquez rejects this scruple, and
 the ground of it as vain and frivolous, and
 concludes, *They may be worshipped, as well*
when they are Vermine as when they are ash-
Besides their Angel-worship, Image-
worship, and Saint-worship.

3. *'Tis a damnable Religion.*

That it overthrows the very foundation
 of Christianity; their Doctrine of Tran-
 substantiation overthrows the Truth of
 Christs humane Nature; their proper sacri-
 fice, his only sacrifice for sin offered once
 for all; their doctrine of merits, for his me-
 rit; the multitude of Mediators among
 them, deny that only Mediator betwixt
 God and Man, the Man Iesus Christ: their
 sacrificing Priests overthrow Christs Priest-
 hood; their vilifying the Scriptures, and
 setting up their unwritten traditions to be
 received with equal reverence with them,
 overthrow Christs Prophetical Office.

The great article of forgiveness of sins, &
 justification through the grace of God
 in Iesus Christ: is overthrown by their Do-
 ctine of Merit, Pardons, Indulgences, &c.

4. *'Tis a bloody Religion, wherein Papal*
exceeds Heathen Rome.

Witness the horrid Murthers and Mas-
 sacres of the poor *VValdenses*, who have
 been persecuted with fire and sword, Ar-
 mies and Inquisitions, and very many
 thousands (nay infinite numbers) of
 them have been inhumanely murdered.

That Barbarous and prodigious Villany, and
 that Massacre of Protestants in *France*, Anno
 1572. whereabout 30 or 40000 Innocent Pro-
 testants in *Paris*, and other parts of *France*, were
 cruelly and inhumanely murdered by *Papists*:
 wit-

witness Spains invincible *Armaada*, Anno 1588 when *Romes* force threatned swallow us up. Witness the *Gun-powder Treason*, a black and unparallel'd villainy worthy *Rome* and a *Iesuit*; the blowing up of a whole Parliament, King, Lords, Commons, the murdering of a King in its Representatives, & this in a moment.

After that, their bloody Rebellion in *Wales*, where they murdered a hundred thousand *Protestants* in coldblood, without any provocation given, but to kill *Heretics*.

Add to this their bloody, traiterous designe against His Majesties Person, the Government, and the *Protestant Religion*. This Conspiracy had it taken, might have turn'd *England* into an *Aceldama*, a Field of Blood, or Shambles of *Popish Butchers*. These things considered, I hope no man will be so mad to kiss the *Popes Toe* until his Nails be pared. so as he will not scratch, nor make the blood run about the mouth of *Christendom*.

5. 'Tis a Traiterous Religion.

For they Teach, That the *Pope* may depose the *Emperour*, or a King not subject to the *Emperour*; that the *Pope* may lawfully dissolve Subjects from their Oath of Allegiance.

That Subjects, if they have the *Pope's* Consent (which they are sure to have) may Depose Kings. That if the King be a manifest *Heretic*, (as all *Protestants* are with them) the Church may depose him.

Nor have they been wanting to put their principles into practice, so often as they could find occasion: as their attempt

on Queen Elizabeth by Poyson, Pistol, Dagger: on King James, by Powder-treason: on King Charles the First; & on our King, to whom God grant along & happy Reign. Nor have we only instances at home, but abroad; the Murder of Henry the 4th. of France, & many others; but above all the, unparallel'd Murder of that Emperour, whom they Poysoned with the Sacrament; call it unparallel'd, having never met with Religion before that would poyson their God! to kill their Emperour.

6. 'Tis a Blind Religion.

It leads men out of the way of Salvation; it hids the danger of damnation (to all who have not their hearts throwly changed from the love of sin, to the love of God and Holiness) from their eyes; it covers the Pit (whose descent is into that which is bottomlesse) with Spiders webs, and perswades them 'tis firm ground; it leaves them no sense nor notice of many sins, no conscience of the most, no fear of any, no, not of the worst, such as themselves call *dead'y crimes*; it gives as much security to such wickednesse, as a heart that hath sold it self to it, need wish for: it keeps the Law, the Law of the Lord, which good Men make a *light to their feet, & a lanthorn to their paths*, away from them; it will not suffer men to believe their senses, or ast their reason, nor bottom their faith upon the Scriptures. That as that General first blinded the men, then led them into the enemies quarters, so do they; and all the answer you shal have from the common sort among them, is this, *They believe as the Priest*

Priest bids them; and if he deceive them, the Devil take him.

And as their faith is, such is their Devotion; their matter of their Prayers is lock't up from them, and they as little concerned to know what becomes of them sure, if the blind lead the blind, they must both fall into the ditch.

Lastly, 'Tis a *Blasphemous Religion*.

In ascribing the peculiar Excellencies of the Divine Majesty, and the Prerogative of our Lord Iesus Christ, to the blessed Virgin, and other creatures, and to their Popes (though divers of them, as themselves acknowledge, were Monsters and Incarnate Devils.

When one *Phocas* took the Emperor *Maurice* and his Family Prisoners, who was his lawful Sovereign, and having slain his Wife and Children before his eyes, not sparing the little Innocent which hung at the Breasts, did afterward cause his Master's Throat to be cut likewise: a procedure so black and barbarous, that *Historians* cannot mention it without horror.

Yet Pope *Gregory* congratulates this bloody Treason with abominable *Blasphemies*, and begins his Address to the *Phocas*, in his 36. Epistle, with *Gloria Excelsis*, the song of the Angels at the Nativity of our Saviour, *Glory be to God on high* and then proceeds, *Let the Heavens send forth Acclamations, the Earth leap for joy and let all the People be glad thereof.*

The *Iesuits* frequently teach, that Iesus Christ might have sinned, might have been subject unto vices, might have fallen into

error and folly; and that it is no more repugnant to him to err, or to speak a thing false in it self, by the nature he hath assumed, than to be tormented and dy in the same nature: so *Amicus*, so *Vasquez*, and many more of them.

No other sort of *Hereticks*, (not excepting *Turk*, *Jew*, nor *Pagan*, no not those of *Calcutte*, who adore the Devil) did ever maintain by the grounds of their Religion, that it was lawful, or rather meritorious (as the *Romish* Catholicks calls it) to murder Princes or people for the quarrel of Religion: and although particular men of all professions of Religion have been some Theeves, some Murtherers, some Traitors; yet ever when they came to their end and just punishment, they confessed their fault to be in their Nature, and not in their profession, But these persons cleave to it at their deaths as zealously, as if all they had been doing were by the immediate guidance of the blessed Spirit. Such is their blasphemy!

A P R O T E S T A N T

Fathers Letter of Advice to his Son; in danger of being seduced to P O P E R Y.

S O N,

BY a Letter last Week from your Vncle, I am to my grief informed, that you have lately fallen into the unhappie Acquaintance of some Popish Emissaries: and are in danger of being inveigled by them, to revolt from the *Protestant Church* to that of *Rome*. I confess the news much surpriz'd me, and I cannot but esteem it an

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essential!

essential part of my Fatherly care to
 monish and warn you, both of the un-
 sonableness and danger of such a chan-
 I do not much admire, that those that ha-
 been always conversant in darkness, shou-
 find their eyes offended with the Lig-
 which makes me extend very charita-
 thoughts to poor Souls train'd up in Pa-
 ignorance, labouring under the almost
 vincible prejudices of corrupted Educa-
 on, and Erroneous Principles; but th-
 you, born and brought up in a Gospe-
Meridian, and (as I well hop'd) unde-
 standingly grounded in the Protestan-
 Doctrine should now stagger in those im-
 portant Truths, and be gull'd and cheat-
 out of the Religion sealed with the blood
 of your Martyr'd Ancestors, and hazard
 your Soul by a Relaps to that long since
 exploded Faction, and their slavish as well
 as ridiculous superstitions, is matter of no
 less wonder than trouble to me; the rather
 for that I am satisfied your circumstance
 admit not of any temptations of profit or
 honour to engage you to their party; and
 without those allurements, I profess you
 are the first that my experience can remem-
 ber in danger of such a shameful Apostacy.

I shal not swell this paper with a particular
Examen of all the *Romish* Errors, that task
 has been sufficiently and unanswerably
 performed by multitudes of our Learned
 Writers, to whom I refer you and charge
 you to weigh their Arguments seriously
 before you suffer your Iudgement be too
 debauch'd to a contrary perswasion; but
 because I have some hopes your duty and

filial respect may oblige you to a more near and sensible regard of what is said (though briefly and weakly) by my self, (that can have no design but the good of your Soul) then to the abler reasoning of others more remote ; I shal offer some general Considerations ; which methinks should deter you from casting away your self in their communion.

First then, I do affirm to you, That the body of the Popish Religion (so far as it differs from the Protestant) is composed (notwithstanding all their pretences to Antiquity of strange Doctrines, Innovations and Abuses, never Instituted by Christ, nor warantable by holy Scripture, nor known, nor practis'd in the primitive Church, but Introduced at several times in latter ages, meerly to serve the pride, or the vanity, the covetousness, or the sensuality of the Inventours.

2. That their Doctrines Interfer with, and infringe the greatness and *Soveraignty of GOD*, and tend to the diminishing the Honor and Service due to Him ; witness their dividing adoration betwixt him and Images, Invocation betwixt Him and Saints, and absolute Obedience betwixt Him and the Church, &c. Now what gross and horrible Sacrilege is this ? What is it less than to divest Him of His Royalty, and give His Glory to another ?

3. Their Doctrines tend to the dethroning of Christ, and the disparaging His performances, and lessening the Glory and Praise belonging to Him ; witness their dividing their Soveraignty and Headship

betwixt Him & the Pope ; Satisfaction
betwixt his sufferings and their own Merits
and Intercession betwixt Him and Saint

4. Their Doctrines are against the power
of Godliness, and rob GOD of His precious
Sacrifice, the Heart ; Witness their Tenets
that the *Opus operatum* is enough, that
prayers in an unknown tongue, and
their as signing to God chiefly external
superficial Service, consisting in a rabble of
empty childish Rites, and gaudy Ceremonies,
thereby taking from Him the noblest
part of His creature, without which the services
of Emassations of the Body, how
splendid or severe soever, are no more
pleasing to Him than the noisome Evaporations
of a putrid Carcass to us.

5. Their Doctrines tend not only to this
Formality & Lukewarmness, but to open
profaneness and dissolute living ; Witness
their Notion of venial sins, their Pardons
Absolution, Indulgences, Dispensations
&c. It being observable, that the most
Ignorant and careless, or the most wicked
and debauched, make up the greatest part
of their Profelytes ; nor is it strange, since
false principles and Lives (like Ice and
Water) mutually beget each other.

6. *Their Doctrines are absurd.*

1. Witness their Fancy of the Popes Infallability ; You can scarce cast your eye on any story where the Villany of Popes is not at large discovered ; And who can believe that the pure Spirit of GOD should endow with Infallibility of Judgement, Monsters so visibly fulsome and abominable ! We find that the Holy Ghost did under

under the Law hate & forbid all Impurities; Men though in meer outward Circumstances; San- how then should he under the bright light of the Gospel suffer himself to be poured out of one unclean vessel into another; be- ginning again with a Conjuror, where he left with a *Sodomite*.

2. Witness likewise the Prayer for the dead; a practice (if I may use so light a comparison) altogether as vain and im- pertinent as that of Bowlers, strenuously crying out, rub, or fly, after they have de- livered their Ball.

3. Witness too their Darling whim of the corporal presence, attended with a numerous strain of contradictions and in- congruities ; they say it is a Sacrament (or sign,) & can it be at once both the sign and thing signified? If it be Christs body really, how is it Sacramentally? If Sacramentally, how really & corporally? They say there is no real and corporal presence till the Priest repeat the words; & if so, then the creature (& oftentimes a sad one) makes his crea- tor; & in receiving the Creator is compre- hended by the creature; absurdities nothing short of Blasphemy; when our Saviour in- stituted the Supper, & said, *take, eat, &c.* was the Bread & Wine, both the Giver and the Gift, the body blessing, and the body blest? did the same body hold the same body in its own Fingers? was it eaten in pieces by every one of the Disciples? & yet then all whole without them all? Mysteries of Re- ligion may be above, but never so directly against reason ; and seriously I admire any man of sense can be a Papist, when the chief de-

demonstration of his Religion must be not understanding it.

4. Their Doctrines are dangerous to Temporal estate and just rights of Princes witness their Vsurpations over (not to Assassinations of) Kings, disposing Crowns, absolving Subjects from the Allegiance, &c. For in short, the whole *Romish* Hierarchy is so far from being fixed within the order of the Gospel, that the main design of their Popes, Cardinals, Iesuits and Fryers of many sorts (esteemed of the Religious Tribe) is but to advance themselves above all that is called God and to gratify their base lusts, instead of pleasing of him.

DIRECTIONS how you may keep yourself from being a P A P I S T.

1. **S**Tudy to have right Notions and Apprehensions of the Matter Import and chief Design of the Gospel: be no stranger to the knowledge of God in Iesus Christ, & the blessed Spirit. Acquaint yourself with the mystery of the Gospel, as it lies in the Person, Natures, Offices, Life & Death of the Lord Redeemer. Let the Scriptures be your constant Counsellors without knowledge the heart cannot be good; & a bad heart is prepared to suck in bad principles: 'Tis not for nothing that Papists make Ignorance the Mother of their Devotion, They that have truly learnt Christ and the Gospel; will hardly be taught by *Romes* School-master.

2. Study a sound & thorough Conversion

never yet knew any man blest with a broken & contrite heart (that is a heart broken for sin, and a heart broken off from sin) that ever was taken with their Religion.

3. Get a faithful & tender Conscience; I say Faithful, for then it will not be satisfied with dross in stead of Gold, with painted in stead of true and sound Piety. A faithful Conscience will inform you that God is a Spirit: and the more spiritual we are in our Devotions, the more we please him: that 'tis not a pompous, but a pure worship that he is delighted in: And as to *expiation* of our guilt, nothing but the blood of Christ can take away sin; that 'tis not their blind penances, pilgrimages, crossings, cringings, will answer the great end of our Redemption; but a heart devoted to his fear & love, and a mind fully set upon him.

4. Be well acquainted with the plague of your own heart, the nature of Original sin, how it hath defiled and weakened all the powers of the soul. This will let you see the necessity there is for the blessed Spirit to help those Spiritual distempers; that *without Him ye can do nothing*; That 'tis he that *works in you both to will and to do*.

5. Look upon Superstition as a fruit of the flesh? And that nothing is more grateful to flesh & blood, than Idolatry & Formality: They that know what proneness there is in the nature of man to a carnal, sensua', vain Religion, will not think it strange that the Papists have foisted in so many fulsome things into their worship, to comply with the carnal humours of men.

6. Be much in the duty of Mortification,
and

and that will acquaint you with the means, and manner of it; 'tis through the Spirit Believers come to mortify the deeds of the Flesh; at best the Popish Penance can but pen up sin, but the next temptation will break the hedge: Whereas the blessed Spirit lays his strong hand upon the irritating power of indwelling sin, and thereby subdues the heart unto himself; he heals the pollution of our nature, renews us the spirit of our minds, cleanses our affections, & thereby causes us who formerly delighted in flesh-pleasing vanities to delight ourselves in him, his word, will, way, &c.

7. Know the mischief of Idolatry. Turning your self against heart-Idols, will keep you from Idol-worship; you know who tells us expressly, I will not give praise to graven Images. Remember how dearly the Jews suffered for this sin, & that had not such a spiritual dispensation as that are under the Gospel; if it be so dangerous to shape Ideas of God in our Fancies and Imaginations, though never so much raised in our invention, how dangerous must it be to be in a place where such Images are found in Wood and Cloth?

Lastly, Allow your self in no known sin; 'tis a conscience being made deceitful through deceitful works, that makes people forward to cover themselves with those figments of Popery, whereas the man that makes it his due care to keep himself unspotted from allowed evil, is the likeliest man to save himself from such an untoward generation of men, would put such a yoke on us, as we nor our Fathers were not able to bear.

Your careful Father

L. E.

F I N I S.